GREGORY SCHOPEN

THE FIVE LEAVES OF THE BUDDHABALĀDHĀNAPRĀTI-HĀRYAVIKURVĀṆANIRDEŚA-SŪTRA FOUND AT GILGIT

In *Gilgit Manuscripts*, Vol.IV (Calcutta: 1959) N. Dutt published an edition of what he described as "a small fragmentary ms. of the *Ārya-Buddha-balādhāna-prātihārya-vikurvāṇa-sūtra*". Apart from noting that the Ms. contained neither the beginning nor the end of the text, he had nothing further to say of it. Probably the only other published reference to this Ms., a note in Y. Kurumiya 'Bibliographical Notes of the *Ratnaketuparivarta*', *Hokke-Bunka Kenkyū* 1 (1975) 39 n.1, gives a little more detailed information. Kurumiya says "serial no.7 (box II) of the Gilgit collection contains 58 folios ⌊of the Ratnaketu⌋ . . . It also contains 8 folios of another text (pagination not available), which corresponds to Tohoku, no.186, Otani, no.853 (not in the Chinese Tripitaka), and has been published under the title of '*Āryabuddha-balādhānaprātihāryavikurvāṇanirdeśa-nāma-mahāyāna-sūtram*' ". Now that a facsimile of this manuscript has been published it is apparent that both these descriptions need to be supplemented and corrected.

First of all, the title assigned to the text by Dutt does not come from the Ms. itself (the colophon of which has not been preserved) but from the Sanskrit transliteration found at the beginning of the Tibetan translation of the text (the Tibetan title is *'phags pa saṅs rgyas kyi stobs bskyed pa'i cho 'phrul rnam par 'phrul ba bstan pa źes bya ba theg pa chen po*). Dutt's title also does not entirely correspond to the title which occurs in the body of the text. Here at folio ⌊1294⌋ line 5 we find: *mā haiva tathāgato buddhabalādhānaprātihāryaṃ nāma mahāsūtrarājam pra . . . . rikīkartukāma* (Tib: *de bźin gśegs pa ni saṅs rgyas kyi stobs bskyed pa'i cho 'phrul źes bya ba theg pa chen po'i mdo sde'i rgyal po 'chad bar bźed pa daṅ / rgyas par mdzad par bźed par mi 'gyur ram /*). This shorter and simpler title was perhaps the original one.

As to the Ms. itself, serial no.7 (box II), apart from the 58 folios of the *Ratnaketu*, appears to contain not 8, but only 7 additional folios; and of these 7, only 5 belong to the Ms. of the *Buddhabalādhānaprātihārya* (*Bbp*). On one of the two remaining folios the name *Ānanda* occurs twice, and on the other a Buddha named *Vajradharasāgaranirghoṣa* is also referred to twice. Neither of these names occur in the complete Tibetan translation of *Bbp*. The five folios

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which do belong to the Ms. of *Bbp* all have six lines of writing on both sides, but the left-hand end of every folio is missing, resulting in the loss of the original pagination, and from 7 to 19 *akṣaras* at the beginning of every line of the text. These gaps make a continuous reading of the five folios impossible without the aid of the Tibetan translation. Dutt's handling of this situation is, as is all his work on the Gilgit Ms. material, far from satisfactory. Although he nowhere clearly indicates it, he has attempted in his edition of *Bbp* to fill the gaps in the Ms. by means of the Tibetan translation, but his reconstructions from the Tibetan are almost always carelessly done, only vaguely approximate, often not accurately marked or not marked at all, and sometimes patently wrong. In addition to this, his reading of the Ms. itself is often wrong. In reading through the Ms. together with the Tibetan translation, I had first intended only to compile a list of necessary corrections to Dutt's edition. It soon became obvious, however, that it would probably require more space to compile such a list, than it would to completely re-edit the five folios. Having decided to completely re-edit the Ms., I also decided – in light not only of Dutt's results, but also of the results of more carefully done reconstructions – to avoid any reconstruction in the text itself, and to give the Tibetan which appeared to correspond to the missing portions of the text in a series of notes. Text and notes could then be combined in a running translation in which, through the liberal use of parenthesis, the two sources of the translation could still be kept apart.

In reference to the edition itself, I have tried to give as accurate a reflection of the Ms. as possible, including the sometimes mysterious punctuation which I have maintained throughout. (The punctuation in the Ms. of *Bbp* is a fine example of how this esoteric art was practised by the scribes at Gilgit). In reference to the notes and the citation of the Tibetan, I have generally cited only that which corresponds to the missing portion of the Ms. Nothing more. I have refrained from editing the whole of the Tibetan passages corresponding to the five folios of the Ms. for a number of reasons: my primary purpose was to establish the Sanskrit text first, avoiding premature comparison with (and thus undue influence from) the Tibetan translation; I had access to only the Peking and Lhasa editions of the Tibetan translation; and finally, I hope in the not too remote future to make a critical edition of the complete Tibetan translation of *Bbp* and to give a full English translation of it. Again, in citing the Tibetan I have not bothered to give page and line numbers; the portion corresponding to the five folios of the Sanskrit Ms. may be found at *The Tibetan*

Tripitaka (Peking Edition), ed. D. T. Suzuki (Tokyo–Kyoto: 1956) Vol.34, no.853, 190–4–1 to 192–1–8; *Die Xerox-Kopie des Lhasa Kanjur* (Bonn: 1967) Vol.61, 116–2–7 to 119–4–4. In reference to the translation given here, it should be noted first that it was not intended to be beautiful. In this, I am afraid, I have succeeded beyond even my greatest expectations. It was intended, however, to be literal; but a synthetic translation of this kind is often made very difficult by the fact that though the content of a single sentence may be the same, the syntactical patterning of the two languages involved is often very different; and when the sentence to be translated is half Sanskrit and half Tibetan, it is not always clear which pattern is to be followed. The results are often very clumsy.

The following symbols and devices have been used:

[1288], etc.: since the original pagination is missing, I have given in brackets the number assigned to the folios in the facsimile edition in R. Vira and L. Chandra, *Gilgit Buddhist Manuscripts*, Part 7 (New Delhi: 1974). The facsimile has served as the basis of my edition.

. . . (no.) . . . : For the gaps in the Ms I have marked the *approximate* number of *akṣaras* missing with a corresponding number of dots and in parentheses in the middle of each string of dots I have also given that approximate number in Arabic numerals. When, however, a single *akṣara* was missing in the middle of a word, etc., I have, to avoid confusion, marked it with an x.

. : a single dot separating words (occasionally also falling in the middle of a word) represents a similar mark found in the Ms.

)) : represents a similar mark found in the Ms.

: the value of : in the Gilgit Mss. is not always clear; sometimes it represents *visarga*, but it often represents a 'punctuation' or stop mark. When it is obviously intended for a *visarga* I have transliterated it -ḥ; otherwise I have left it as :

== : represents a similar mark in the Ms.

( ) in the text: indicate *akṣaras* which are only partially readable and enclose the line numbers of each folio.

( ) in the notes: it was occasionally necessary to cite from the Tibetan more than that which exactly corresponds to the missing Sanskrit; this additional material is then enclosed in parentheses.

( ) in the translation: Material enclosed in parentheses is translated from the Tibetan.

[ ] : in both text and translation encloses necessary emendations, additions, or supplementations.

[1288] . . . . (18) . . . . stīrṇaṃ[1] adhyatiṣṭhaṁ[2] samaṃ pāṇitala-kajātaṃ[3] divyaṃ manoramaṃ varṇopetaṃ . divyapuṣpavṛkṣagandhavṛkṣa(2) . . . .(17) . . . . ṁ[4] divyāsiṃhāsanopetaṃ ratnapaṭṭadāmābhi-pralaṃbitaṁ)) divyakaṃkaṇaidāmaśabdopaśobhitaṁ tadyathā(3) . . . . (17) . . . .[5] prahlādanīyaṃ premaṇaiyaṃ abhinandanīyaṃ[6] sarvabodhi-satvaśrāvakapratyekabuddhadevanāgaya(4) . . . . (18) . . . . sikā-[7] rājāmātyabrāhmaṇagṛhapatayā-[8]ākīrṇam adhyatiṣṭha:[9])) athāryāvalokiteśvaro bodhisatvo va(5) . . . . (16) . . . .[10] -dhyār[11] vyutthāya yena bhagavāṃs tenopasaṃkrāntaḥ upasaṃkramya tṛspradakṣīṇīkṛtya bhagavaṃtam etad avocat(6)[12)]. . . . . (16) . . . . (p)āyakauśalyaṃ satvaparipākaḥ[(12] bahavo bhagavaṃn bodhisatvā mahāśrāvakāḥ devanāgayakṣagandharvāsu-

[1)]The first part of the sentence (which begins a new section in the text) is as follows in T: de nas de'i tshe na bcom ldan 'das 'jam bu'i gliṅ daṅ / ā mra sruṅ ba mo'i tshal de dpag tshad khrag khrig brgya stoṅ du ma srid du rgya che bar. . [2)]T: byin gyis brlabs te; the symbol we have transliterated -ṁ has an uncertain value in the Gilgit Mss.; often it stands for -ṃ, but occasionally it or a very similar sign may stand for -t in absolute final position. Read here adhyatiṣṭhat. [3)]T: sa gźi lag mthil ltar mñam; cf. BHSD 240a - jāta, end. [4)]In T this compound appears to have one additional member and the order is slightly different: lha'i me tog gi śiṅ daṅ / 'bras bu'i śiṅ daṅ / spos kyi śiṅ daṅ / rin po che'i śiṅ daṅ / dpag bsam gyi śiṅ daṅ / gos kyi śiṅ rnams kyis mdzes par byas pa /. [5)]T: bde ba can gyi 'jig rten gyi khams de bźin du yid 'phrog bar byed pa /. [6)]Ms.: abhinandanandanīyaṃ. [7)]T: gnod sbyin daṅ / dri za daṅ / lha ma yin daṅ / nam mkha' ldiṅ daṅ / mi 'am ci daṅ / lto 'phye chen po nas / dge sloṅ daṅ / dge sloṅ ma daṅ / dge bsñen daṅ / dge bsñen ma daṅ /, which is far too long for the space in the Ms. [8)]Inst. sg. as if from a stem in -ā. [9)]Read. -tiṣṭhat.

[10])T: byaṅ chub sems dpa' lag na rdo rje. [11])T: tiṅ ṅe 'dzin de las. [12])T: bcom ldan 'das de bźin gśegs pa rnams kyi thabs mkhas pa daṅ sems can rnams yoṅs su smin par bgyid ba ni maṅ ṅo / bde bar gśegs pa maṅ ṅo / (bcom ldan 'das . . .byaṅ chub sems dpa' chen po . . . maṅ du . . .). T would seem to indicate that something has been omitted in the Ms. The text probably had a construction something like bahavo . . . bahavo . . . bahavo (the last being the bahavo bhagavaṃ bodhisatvā, etc., of line 6), the identical or similar words were then fused into one and the material separating them was omitted. This pattern of omission is met again and again in the Gilgit Mss.

[1288][1] (Then at that time by the Blessed One the grove of Āmrapālī with Jambudvīpa) was magically transformed [so that it was] of an extension (of as much as several hundreds of thousands of niyutas of yojanas), being smooth like the palm of a hand, heavenly, pleasing to the mind, possessed of [fine] color, (ornamented with) heavenly flower trees and perfume trees and (fruit trees and jewel trees and wish-fulfilling trees and cloth trees), possessed of heavenly lion thrones, being hung with garlands (of flowers) and cloth and jewels, being adorned with the sound of garlands of bells. Just as (is the world-sphere Sukhāvatī,[2] so [that] was ravishing), satisfying, charming, delightful. [It was] magically transformed [so that it was] filled with all bodhisattvas, śrāvakas, pratyekabuddhas, devas, nāgas, ya(kṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, bhikṣus, bhikṣuṇis, lay men and women), kings, ministers, brāhmaṇas, and householders.

Then the bodhisattva Āryāvalokiteśvara (and the bodhisattva Vajrapāṇi from that samādhi) having emerged, approached there where the Blessed One was. Having approached, having circumambulated [him] three times, he [rd. 'they both'?] spoke this to the Blessed One: (O Blessed One, the skill in means and the maturing of beings of the Tathāgatas are many; they are many, O Sugata). O Blessed One, many bodhisattvas, mahāśrāvakas, devas, nāgas, yakṣas, handharvas, asuras,

[1289] (1) . . . . (17) . . . . [1] tyagṛhapatayaḥ bhi . . . . . .[2] pakopāsikā sannipatitāḥ tathāgatatejasā (ṛ)ddhyānubhāvena: (2) . . . . (18) . . . .[3] vam eva bahavo bho jinaputrā(s) tathāgatānāmm upāyakauśalyaṃ : satvaparipākaś ca yathāśayānāṃ(3) . . . . (18) . . . .[4] nānādhimuktānāṃ satvānāṃ cariṃ jñatvā dharman deśayati : kecit satvā bodhisatvavaineyāḥ kecit śrāvaka(4) . . . . (19) . . . .[5] yā kecid brahmavaineyāḥ kecin

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nāgavaineyāḥ keci mahārdhikavaineyāḥ kecid rājavaineyā keci(t)(5) . . . . (18) . . . .[6] neyāḥ kecit prātihāryavaineyā . kecit tathāgataparinirvāṇ-avaineyā kecid dhātuvaineyāḥ keci(6) . . . . (19). . . . .[7] modyāna-kārāpaṇakuśalamūlavaineyotsukāḥ[8] kecit prasraṃbha[9]-pratibimbakārā-paṇālekh(ya)

1) T: lha ma yin daṅ / nam mkha' ldiṅ daṅ / mi 'am ci daṅ / lto 'phye chen po daṅ / rgyal po daṅ / blon po daṅ/bram ze daṅ. The Skt. appears to have been without brāhmaṇa. 2) T: dge sloṅ daṅ / dge sloṅ ma daṅ / dge bsñen daṅ /. 3) T: bcom ldan 'das kyis bka' stsal pa / rigs kyi bu legs so legs so. 4) T: ji ltar 'dul ba daṅ / dge ba'i rtsa ba ji lta bu daṅ /. 5) T: ñan thos kyis 'dul / kha cig ni raṅ saṅs rgyas kyis 'dul / kha cig ni lhas 'dul / kha cig ni brgya byin gyis 'dul /, which appears to be about six *akṣaras* too many for the available space. 6) T: tiṅ ṅe 'dzin gyis 'dul / kha cig ni chos ñan pas 'dul /. 7) T: mchod rten byed du 'jug / gtsug lag khaṅ daṅ / 'chags daṅ . 8) -vaineyotsukāḥ is undoubtedly a scribal inversion; cf. leaf [1290] lines 1 and 2: -otsukā vaineyā/ḥ and T: . . . la spro ba bskyed pas 'dul. Read utsukā vaineyāḥ. 9) Perhaps read prastaṃbha-; Dutt has prastara- and it is possible to read the second syllable as -sta-, but the following -bha- is unmistakeable. T has no equivalent for this term.

[1289] (garuḍas, kinnaras, mahoragas, kings, ministers, brahmaṇas) and house-holders, bhikṣus and bhikṣuṇis and lay men and women are assembled through the majesty of the Tathāgata, through the might of [his] magical power.

(The Blessed One said: O Son of good family, it is good, it is good.) Just so, many indeed, O Sons of the Jina, are the skill in means and the maturing of beings of the Tathāgatas. Having known the course of conduct of beings having various inclinations in accordance with [their] mental disposition, (as is [their] training, in accordance with [their] roots of merit), he teaches Dharma: some beings are to be trained by bodhisatvas, some (are to be trained by) śrāvakas, (some are to be trained by pratyekabuddhas, some are to be trained by devas, some are to be trained by Śakra), some are to be trained by Brahma, some are to be trained by nāgas, some are to be trained by great magicians, some are to be trained by kings,[3] some (are to be trained by samādhis, some are to be trained by hearing Dharma), some are to be trained by miracles, some are to be trained by the parinirvāṇa of the Tathāgatas, some are to be trained by relics, some are to be trained by seeking after the roots of merit from (having stūpas constructed[4] and) having (vihāras and promenades and)

parks constructed, some are to be trained by seeking after the roots of merit (see [1290]) from having pillars(?) and images made and having pictures

[1290] (1) . . . . (13) . . . . . .[1] mbakārāpaṇakuśalamūlotsukā vaineyāḥ kecid bhikṣusaṃghapūjanasatkaraṇakuśalamūlotsukā vaineyā . keci(2) . . . . . . (11) . . . . .[2] napaṭhanapūjan[3]otsukā vaineyā kecid dīpapuṣpadhūpagandamāl-yā[4]hārābhyalaṃkaraṇotsukā[5] bhavaṃti . na paramārthaṃ kuśa(3) . . . . . . (11) . . . . .[6] rmāṇaḥ[7] api ca bho jīnaputra nāsti tathāgatānāṃ ki(ñc)id ajñātaṃ vā adṛṣṭaṃ vā aśrutaṃ vā aviditaṃ vā āgataṃ jānāti.(4) . . . . . (10) . . . . .[8] atītaṃ jānāti. pratyutpannaṃ jānāti. sarvasatvānāṃ īryāpa(tha)ṃ jānāti. cariṃ jānāti. dhātuṃ jānāti. utpādaṃ jānāti. upapa(5) . . . . . . (12) . . . . . .[9] bho jinaputra vaidya[10] suśikṣita[10] sarvāṃṣṭāṃyurvedam[11] upagata[10] sarvadhātukauśalya[10] sarvadravyopadhāraṇa[12] prayogābhiyu(6) . . . . . . (11) . . . . .[13] vyādhiśarīrapari-pīṭitānāṃ dhātu jānāti (ba)laṃ[14] jānāti: velaṃ jānāti: auṣadhaṃ jānāti: vātikaṃ paittikaṃ ślesmikaṃ sā-

1) T: gser daṅ / dṅul daṅ / ra gan gyi sku gzugs. 2) T: mdo sde 'dri ba daṅ / 'drir gźug pa daṅ /. 3) T omits pūjano. 4) T adds byug pa daṅ /. 5) It is obvious from the preceding compounds and from T's brgyan pa la spro ba bskyed pas 'dul ba yiṇ te that -vaineyā was here inadvertently omitted. 6) T: don dam pa la mkhas pa'i chos daṅ ldan pa daṅ / mya ṅan las 'das pa'i chos daṅ ldan pa ni ma yin no /. 7) rd: dharmāṇaḥ? 8) T: ma 'oṅs pa yaṅ mkhyen /. 9) T: 'byuṅ ba yaṅ mkhyen no / (khe rgyal ba'i sras dag) 'di lta ste / dper na. 10) rd: -aḥ. 11) The two anusvāras are unnecessary. 12) The -opadhāraṇa- of the Ms. is not impossible, but one suspects, and T's yo byad supports this, that it is a mistake for upakaraṇa. 13) T: . . sbyor ba la brtson pa ni sems cad nad pa (nad) sna tshogs kyis. 14) T: dus.

[1290] (see [1289]) (and images of gold and silver and brass) made, some are to be trained by seeking after the roots of merit from worshipping and honoring the community of bhikṣus, some are to be trained by seeking after (the copying and having copied) and reading and worshipping (of [this] sūtra), some are [to be trained] by seeking after the adorning [of it] with lamps and flowers and incense and perfumes and garlands and necklaces, (being not possessed of the Dharma which is skilled in the highest meaning and the Dharma of Nirvāṇa(?)). And moreover indeed, O Son of the Jina, of Dharmas there is nothing whatsoever which is unknown by the Tathāgatas, or unseen or unheard or not understood. He knows that which has come, (he knows the

future), he knows the past, he knows the present;[5] of all beings he knows the behaviour, he knows the course of conduct, he knows the condition, he knows the birth, (he knows the state of existence). For instance, just as, indeed O Son of the Jina, a well trained Doctor, having obtained all eight (branches) of the Ayur-veda, being skilled in all [medical] conditions, having engaged in the use of all medicinal substances and (instruments), (of sick people) tormented in body by (various) diseases he knows the condition, knows the strength, knows the limit, knows the [pertinent] herb; [that] related to wind, related to bile, related to phlegm,

[1291] (1) . . . . (8) . . . .[1] āmajaṃ galmi-jalodara-hṛdroga-kuṣṭhi. . . .[2] piṭakādīṃ visar(va)xrpādayo[3] jānāti . sa sarva jñātvā nānāni vidhāni dravyau(2) . . . . (8) . . . .[4] recanacūrṇayoganastukarmasīrāvadhana[5-6)] (gh)ṛtatailabālacūrṇayoge [na] pācanavamanaprayogopāyai[(6] sarvasatvānāṃ *tāṃ sarvavyādhi*(3) . . . (6) . . . *tiḥ*[7] parimokṣyaṃte : nānāvyādhibhayebhyaḥ evam eva bho jinaputra tathāgataḥ nānāsamādhi-ṛddhipāda-balavaiśāradyadivyacakṣu(4) . . . . . (9) . . . .[8] (yu)rvedasamanvāgataḥ[9] nānādhātvāśayaprayogakuśala rāgadveṣamohavyādhikleśopakleśavyādhiparipīṭitānāṃ satvā(5) . . . . . (9) . . . . rpāvṛttānāṃ[10] kāmaśokabhayakrodhāvṛtānāṃ narakatīryagyoni[11]-yamalokabhūmi-parimokṣaṇārthaṃ nānā-upāyakauśalyair nānāpra(6) . . . . (8) . . . .[12] mādhi-ṛddhivikrīḍitaiḥ satvān parimocayati . yāvad anuttarāyāṃ samyaksaṃbodhau pratiṣṭhāpyānupadhiśeṣe *nirvāṇadhātau parini-*[13]

1)T: 'dus pa las gyur pa daṅ / khrag las gyur pa daṅ / 2)T: g-yan pa daṅ / śu ba daṅ /. 3)T: dug daṅ /me dpal la sogs pa indicating that the Ms. should be corrected to viṣa-visarpa-. 4)T: sman gyi rdzas sna tshogs kyis skyug pa daṅ / bkru ba daṅ /. 5)T: gtar ka gdab ba. 6)T: mar daṅ / 'bru mar bskol ba daṅ / smin par bya ba rnams sbyor pa'i thabs gyis. 7)T: . . thams cad ñe bar źi bar byed ciṅ /. 8)T: (lha'i mig daṅ / rna ba rnams kyi tshe'i rig. . 9)T inserts here sems can gyi. 10)T: . . sems can daṅ / ṅa rgyal daṅ / rgyags pa daṅ / dregs pas bsgribs pa daṅ /; rd. -āvṛtānāṃ. 11)T: adds yi dags kyi skye gnas daṅ / 12)T: sbyor ba sna tshogs daṅ / tiṅ ṅe 'dzin. 13)T: mya ṅan las 'da' bar mdzad do.

[1291] ([that] coming from the derangement of all three, [that] coming from the blood), indigestion, abdominal glandular enlargement, dropsy, heart disease, leprosy, (cutaneous eruptions, abscesses), boils, etc., poison and spreading eruptions, etc., he knows. He, having known all that, (through various types of

medical remedies), through the use of (vomitives, purgitives), compound powders, sternutatory treatments, bleeding, ghee, oil, and undeveloped powders, by the means of application of suppuratives and vomitives,[6] of all beings all those diseases he causes to be allayed [and] he frees them from the fear of the various diseases. Just so, indeed, O Son of Jinas, the Tathāgata, possessed of the Ayur-veda (of) the manifold samādhis, the foundations of magical power, the powers, the self confidences, the divine eye (and ear), skilled in the use of manifold conditions and mental dispositions, for the sake of the freeing from the level of the hells, birth among animals and the world of Yama (beings) tormented by the diseases of the impurities and secondary impurities and by the diseases of passion, hatred, and delusion, and beings obscured by (arrogance, pride and haughtiness), obscured by lust, sorrow, fear and anger, through various skill in means, through the play of various (contrivances, samādhis), and magical powers, *he frees beings, up to: having established them in utmost right and perfect awakening, he (effects their parinirvāṇa, (see [1292]) in the element of nirvāṇa without residue.*

[1292] . . . . (8) . . . . bhir[1] akuśalai karmaiḥ[2] parimokṣyate . āryāṣṭāṃgai mārge[3] pratiṣṭhāpayati)) tadyathāpi kulaputra candra(ma)ṇḍalaṃ upāyakauśa (2) . . . . (8) . . . .[4] dhātukuśalamūlavaineyānān satvānāṃn arthāya ātmānam antardhitaṃ[5] darśayati:)) ardhacandrakṛtimaṇḍalam upadarśayati : (3) . . . . . (9) . . . . kṣāṇy[6] upadarśayati . paripūrṇacandramaṇḍalam upada. rśayati . sarvatamo 'ndhakāraṃ vidhamayati . sarvatṛṇavanagulmau(4) . . . . . (9) . . . .[7] (pra)hlādayati .)) evam eva bh[o] jinaputra tathāgatā nā-nāduḥkhāvṛ-tānām satvānāṃ nānādhātuvaineyānāṃ satvānāṃ mā(5) . . . . . (10) . . . . . (ri) nirvāṇaṃ[8] darśayati)) jātiṃ darśayati . cakravartirājyaṃ darśayati . krīḍārati-strīhāsyalāsy[9]āgandhamālyaratikrīḍāṃ darś . (6) . . . . . (10) . . . . . [10]jyaduṣka(ra)-caryāṃ darśayati . māra . . . . . (ma)[11]-cakrapravartanaṃ darśayati : yāvan mahādharmameghavṛṣṭyā sarvasatvānām

[1)] T: mya ṅan las 'da' bar mdzed do / (mi dge ba'i chos) brgyad las. [2)] T: chos. [3)] T: inserts here so sor. [4)] T: thabs la mkhas pa daṅ ldan pas ji ltar (khams kyi dge ba'i rtsa ba 'dul ba'i sems can rnams kyi don du, etc.). [5)] cf. BHSD 39b. [6)] T: zla ba mar gyi ṅo daṅ / yar gyi ṅo yaṅ (ston) /. [7)] T: sman daṅ / 'bru la sogs pa *yaṅ (sim par byed do) /.* [8)] *T: spyod pa mkhyen nas yoṅs su mya ṅan* las 'da' ba (yaṅ ston) /. [9)] T: bud med kyi bźad gad daṅ / ku re daṅ /. [10)] T: yaṅ ston / khyim nas 'byuṅ ba daṅ / rab tu 'byuṅ ba daṅ /. [11)] T: bdud btul ba daṅ / chos kyi 'khor lo.

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[1292] He will free them from the (eight) unmeritorious actions. He effects their establishment in the path with eight holy limbs. Just as, O Son of good family, the disc of the moon (possessed of) skill in means, for the sake of beings to be trained through the roots of merit [arising] from their condition,[7] manifests its own disappearance, exhibits a disc having the shape of a half-moon, exhibits (a waning period and a waxing period), exhibits a full moon, scatters all obscurity and darkness, [and] refreshes all the grasses, forests, shrubs, (herbs, grains, etc.) Just so, indeed O Sons of the Jina, Tathāgatas, (having known the course of conduct) of beings obscured by various sufferings, of beings to be trained through various conditions, manifest parinirvāṇa, manifest birth, manifest the kingship of a cakravartin, manifest the delight and diversion in diversions and delights and in the laughing and singing of women and in perfumes and garlands, manifest (the renouncing of the household life and the going forth and) the difficult course, manifest the (subduing of) Māra and the setting in motion of the wheel of (the Dharma), up to: through the great cloud of Dharma (they manifest the satisfaction, cf. [3b]) of beings.

[1293].....(10).....[1] rvṛtāpi tathāgatā nānāprayogadhātupūjanastūpavihārapratibimbakārāpaṇapravrajābhiniṣkramaṇabhikṣusaṃ(2) . . . . (7) . . .[2] likhanavācanapaṭhanād[3] eva sarvasatvān mokṣayati : śikṣādhāraṇavrataniyamopavāsasaṃvaragṛhṇan[4]opāyakuśalai sa(3) . . . . (7) . . .[5] rvanarakatiryagyoniyamalokākṣaṇāpāyadurgatibhyaḥ[6] yāvat prahlādayati : dharmaśravaṇenānuttarāyāṃ samyaksaṃbo(4) . . . . . (9) . . . .[7] :)) atha tasmin samaye[8] keṣāṃcid alpabuddhīnāṃ devaputrānāṃm etad avocat[9] kim ayaṃ tathāgata kṣipraṃ eva parinirvā(5) . . . . . (9) . . . . (pa)m[10] atyarthaṃ parinirvāṇaṃ varṇayati: sūcayati mahāṃparṣat sannipātya nānā-ṛddhivikurvaṇaprātihāryaṃ darśayati :)) (6) . . . . . (10) . . . . .[11] thāgatair arhādbhiḥ samyaksaṃbuddhais tathāgatakṛtyaṃ kṛtaṃ dīrghataram āyum[12] adhiṣṭhāya)) sarvasatvā jātijarāvyā-

1)T: tshim par byas pa'i (bar du) yaṅ ston te (cf. [1292]) / de bźin gśegs pa rnams yoṅs su mya ṅan las 'das kyaṅ. 2)T: (dge sloṅ gi) dge 'dun la mchod pa daṅ / dam pa'i chos. 3)T: somewhat differently constructed . . . kha ton du bya ba la spro ba skyed pa dag gis . . 4)T: bslab pa 'dzin pa daṅ / brtul źugs daṅ / sdom pa daṅ ñe bar gnas pa daṅ / dge bsñen gyi sdom pa rnams 'dzin tu gźug pa'i. 5)T: sems can rnams thar par mdzad de / . . . thams cad . . . 6)T: inserts yoṅs su thar bar mdzad nas. 7)T: . . pa'i byaṅ chub (kyi bar du) bkod do /. 8)Ms samayeye. 9)T: lha'i bu blo chuṅ ba kha cig ni 'di sñam du sems par gyur

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te suggests we should read something like *etad abhavat*. The reading of the Ms is undoubtedly a mistake. [10)]T has changed the sequence of the sentences for almost the whole of this section, making it very difficult to reconstruct the possible readings of those pieces missing in the Ms. We will first attempt to fill the holes as best we can, and then at the end of the section we will cite T in full to show the way in which it differs. For the first sentence the corresponding T appears to be: de ci de bźin gśegs pa 'di myur ba ñid du yoṅs su mya ṅan las 'da' bar bźed pa lta. What exactly . . .)pa)m was is impossible to determine. [11)]T: ji ltar sṅon gyi de bźin gśegs pa. [12)]As if the stem were -u, acc.

[1293] Parinirvāṇed Tathāgatas also, just as a result of [lit. from] various applications: worshipping relics, and having stūpas and vihāras and images made, and going forth and leaving the household life, and worshipping the community of bhikṣus, and copying and reciting and reading the Good Law, [all], release beings. Through the skill in means of maintaining the training, vows and restraints, the fast and obligations (they release all beings); from (all) the hells, births among animals, in the world of Yama, inopportune moments, unfortunate destinies and bad rebirths (they release [beings]), up to: through the hearing of Dharma they refresh [them], they establish [them] in utmost, right and perfect awakening.

Then on that occasion to some foolish devaputras this [thought] occurred: does this Tathāgata (desire to parinirvāṇa) immediately? He excessively extolls, he indicates parinirvāṇa; having brought together this great assembly, he exhibits various magical powers, magical transformations and miracles. (As by former Tathāgatas), Arhats, Samyaksaṃbuddhas, the work of a Tathāgata was done, having magically extended [their] life even longer, all beings from birth, old age,

[1294] . . . . . (9) . . . .[1] devaduḥkadaurmanasyopāyāsebhyaḥ parimokṣitāḥ tathāyam anena tathāgatena sarvaṃ tathāgatakṛtyam nādyāpi kṛtaṃ . (2) . . . . . (9) . . . .[2] ṣṇaim abhūt[3])) atha maṃjuśrī . kumārabhūtas teṣāṃ devaputrānāṃ cetasaiva cittam ājñāya-s-tāṃ devaputrām etad avocat . (3) . . . . . . (12) . . . . . . yataḥ[4] mā pravyāharatha . mā dīnamanā bhavata . bahavas tathāgatānām upāyakuśalaṃ nānopāyaprajñāsa(4) ......(12)......[5]:nānā====śayānāṃ satvānāṃ dharmaṃ deśayati . yathā mayā devaputrāḥ tathāgatānāṃ pūrvakānāṃ tathāgato(5)......(11).....(ku)rvaṇaprātihāryaṃ[6] dṛṣṭaṃ tathāhaṃ jñānāmi . mā haiva tathāgato buddhabalādhānaprātihāryaṃ nāma mahāsūtrarājaṃ pra(6)

. . . . . . (12) . . . . . . rikīkartukāma[7].)) api ca devaputrā na tathāgatā parinirvāṃti na tathāgatānāṃ parinirvāṇaṃ saṃvidyate . na āyu-

[1]T: na ba daṅ / 'chi ba daṅ / mya ṅan daṅ / smre sṅags 'don pa daṅ /. [2]T: sñam nas de dag yid mi dga' ste caṅ mi smra bar gyur to /. [3]This is, as it were, the end of a paragraph. The whole of this paragraph occurs in the following form in T: de nas de'i tshe lha'i bu blo chuṅ ba kha cig ni 'di sñam du sems par gyur te / ji ltar sṅon gyi de bźin gśegs pa dgra bcom pa yaṅ dag par rdzogs pa'i saṅs rgyas de dag gis de bźin gśegs pa'i mdzad pa mdzad de / sku tshe śin tu riṅ por byin gyis brlabs nas sems can thams cad skye ba daṅ / rga ba daṅ / na ba daṅ / 'chi ba daṅ / mya ṅan daṅ / smre sṅags 'don pa daṅ / sdug bsṅal ba daṅ / yid mi bde ba daṅ / 'khrug pa rnams las yoṅs su thar par mdzad pa de ltar de bźin gśegs pa dis de bźin gśegs pa'i mdzad pa thams cad da duṅ ma mdzad kyis kyaṅ 'dis mya ṅan las 'da' ba la śin tu bsṅags śiṅ brjod de / 'khor maṅ po bsdus nas rdzu 'phrul daṅ rnam par 'phrul pa'i cho 'phrul sna tshogs ston pa las na / de ci de bźin gśegs pa 'di myur ba ñid du yoṅs su mya ṅan las 'da' bar bźed pa lta sñam nas de dag yid mi 'dga ste caṅ mi smra bar gyur to / = Then at that time some silly devaputras in their mind thought this: 'as those former Tathāgatas, Arhats, Samyaksambuddhas did the work of a Tathāgata, and having magically extended their life very long, all beings from birth and old age and sickness and death and sorrow and lamentation and suffering and anxiety and tumult released, so this Tathāgata, though not having done yet all the work of a Tathāgata, still he extolls and propounds nirvāṇa, and having brought together many assemblies, therefore exhibits various magical powers and magical transformations and miracles. Does this Tathāgata desire to parinirvāṇa so soon? ' Having thought thus, they being unhappy fell silent. [4]T: lha'i bu dag de ltar ma sems. [5]T: (śes rab daṅ /) tiṅ ṅe 'dzin sna tshogs kyi dge ba'i rtsa ba stobs kyi byin gyis brlabs kyis, which is probably a little too long for the available space. [6]T: (sṅon gyi de bźin gśegs pa rnams kyi [thus omitting the tathāgato- of the ms. which if not a scribal error, is at least redundant.]) thabs mkhas pa'i rdzu 'phrul daṅ rnam par 'phrul pa'i cho 'phrul. [7]T: de bźin gśegs pa ni saṅs rgyas kyi stobs bskyed pa'i cho 'phrul źes bya ba theg pa chen po(i mdo sde'i rgyal po [indicating that the Ms. has omitted -yāna and that we should probably read mahāyānasūtrarājaṃ] 'chad bar bźed pa daṅ / rgyas par mdzad par bźed par mi 'gyur ram /.

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[1294] (sickness and death and sorrow and lamentation) and suffering and anxiety and despair were freed; so all this work of a tathāgata by this Tathāgata is today not yet done. (Having thought thus, they being unhappy fell silent).

Then Mañjuśrī, the heir-apparent, having known through thought the mind of those devaputras, said this to those devaputras: (O devaputras, do not think thus.) Do not speak [thus]. Do not be depressed. Many are the skill in means of the Tathāgata. (Through the magical transformation of the power of the roots of merit of various) means and wisdom and (samādhis), he teaches Dharma to beings having various inclinations. O devaputras, as the (magic power and magical transformations) and the miracles (of the skill in means) of a Tathāgata of former Tathāgatas was seen by me, so I know: 'surely does the Tathāgata not now desire to illuminate, desire to make wide-spread this king of the (Mahāyāna) sūtras called Buddhabalādhānaprātihārya?' And moreover, O devaputra, Tathāgatas do not parinirvāṇa. Parinirvāṇas of Tathāgatas do not exist. There is not exhaustion of [their] life.

[1295] 1). . . . (8) . . . . matakalpakoṭī 'nabhilāpyākalpās(1 tathāgatā tiṣṭhaṃti . api copāyakauśalyena satvānāṃ parinirvāṇaṃ darśayati . na cākrā(2) . . . . (8) . . . .[2] thāgate saṃvidyat(e) (sa)ddharmāntardhānaṃ darśayati . yathā yathā satvāṃ paśyati . parinirvāṇavaineya(ḥ) dhātuvaineyā . kaśaxka (3) . . . . . (9) . . . . te[3] aśraddadhānatāṃ aguruśuśrūṣyatāṃ gacchanti . tathā tathāgata parinirvāṇaṃ darśayati . na cākrānti na saṃkrānti tathāga(4) . . . . . (10) . . . . .[4] sarvasatvā paripa(k)vakuśalamūlā bhavaṃti . tathāgate darśanābhikāṃkṣiṇaḥ pūjārhāḥ dharmaśravaṇārthikāḥ candra(ma)(5) . . . . . (10) . . . . . dā[5] tathāgatā loke utpadyante . bahujanahitāya bahujanasukhāya: yāvad devānāṃ ca manuṣyānāṃ tṛratnodyota(6) . . . . . (10) . . . . . ya:[6] na ca tathāgatānāṃ jātiḥ saṃvidyate[7] . tadyathāpi nāma kulaputra ādarśamaṇḍale sumṛṣ(ṭ)e nānārūpāṇi d(ṛ)śyate .

1)T: (sku tshe) zad par 'gyur ba yaṅ (med)(cf. [1294]) / bskal pa bye ba dpag tu med pa'i bskal pa brjod du med pa'i yaṅ brjod du med par. . 2)T: has again changed the sequence of the sentences in this section and it is once again difficult to find the exact piece of T corresponding to the missing portions of the Ms. In the present case there appears to be no T corresponding to the text missing in the Ms., but on the basis of the similarity of line 3, a possible conjectural reconstruction would be: na cākrāntir na saṃkrāntiḥ (so also Dutt).

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3)T: sñigs ma'i raṅ bźin can de bźin gśegs pa la, suggesting the Ms. should read kaṣāyika-? 4)T: de bźin gśegs pa ni byon pa yaṅ med gśegs pa med do / gaṅ gi tshe (sems can rnams) which might be a little short for the available space. 5)T: zla ba'i dkyil 'khor bźin du 'dod par gyur pa de'i tshe. 6)T: (dkon mchog gsum la) gsol bar bya ba daṅ rgyas par bya ba'i phyir. 7)T: adds rga ba daṅ / 'chi ba yaṅ med do /

[1295] (For immeasurable) koṭīs of kalpas, for unspeakable kalpas, the Tathāgatas remain. And only through a skillful device does he exhibit a parinirvāṇa to beings. But a (going or coming) does not exist in the Tathāgata. He exhibits a disappearance of the Good Law. As-so-ever he sees beings – those to be trained through a parinirvāṇa, those to be trained through relics, they go to a state of disbelief, to a state of non-attention to the venerable, (in a Tathāgata [not?] having the nature of decay) – so the Tathāgata exhibits a parinirvāṇa, but a going or coming does not (exist in the Tathāgata). (When) all beings come to have their roots of merit fully matured, are desirious of a vision of the Tathāgata, are worthy of worship [and] longing for a hearing of Dharma (as they long for the disc of) the moon, (then) Tathāgatas appear in the world for the advantage of a great number of men, for the ease of a great number of men, up to: (for the sake of) making visible (and to make widespread the three Precious Things) for devas and men. But a birth of the Tathāgatas does not exist. Just so, O son of good family, in a well polished mirror various forms are seen;[8]

[1296] . . . . . . (11) . . . . .[1] tatra āgamaṃ dṛśyate na nirgama pratibimbasya: evam eva devaputrā tathāgatakāyo draṣṭavyaḥ (ta)dyathāpi kula(2) . . . . . (10) . . . . .[2)] śikṣitaḥ nānānagaratoraṇa-'dyānāṃ nānārathaṃ cakravartirūpāṃ nānāratikrīḍāṃ darśayitvāntardhāpayati: [3)] na ca tasyākrāntir dṛśya(3) . . . . . . (11) . . . . . mo na nirgamaḥ[(3] evam eva tathāgatānāṃ utpādaparinirvāṇaṃ draṣṭavyaṁ)) api ca devaputrā pūrvapraṇidhānena tathāga(4) . . . . . (10) . . . . .[4] parinirvṛtāpi kalpaparinirvṛtāpi kalpakoṭīparinirvṛtāpi . satvānāṃ pūjanasatkaraṇadhātustūpakārāpaṇaprati(5) . . . . . (9) . . . .[5] nāmadheyagrahaṇa-[6] saddharmadhāraṇapūjanā [7)] nānālokadhātuvyavasthitāpi mokṣayaṃti[(7] sarvanarakatiryagyoniyamalo(6) . . . . (8) . . . .[8] durgativinipātebhyo: sarvaduḥkhebhyaḥ yāvad anupūrveṇānuttarāṃ samyaksaṃbodhim abhisaṃbudhyate: ka(ḥ) punar vādo ye tathā

1)T: (gzugs sna tshogs snaṅ bar 'gyur) mi snaṅ bar yaṅ 'gyur mod kyi / (gzugs brñan ni der 'oṅ ba daṅ / 'gro bar snaṅ ba ni) med do. 2)T: rigs kyi bu ('di lta

ste dper na) sgyu ma byed pa (legs par bslabs pa ni). [3)]T: (de la 'pho ba yaṅ med) / 'oṅ ba yaṅ med / ('gro ba yaṅ med do). [4)]T: de bźin gśegs pa mya ṅan las 'das nas lo stoṅ lon pa 'am / (mya ṅan las 'das nas bskal pa lon pa 'am / etc.) [5)]T: sku gzugs byed du gźug pa daṅ /. [6)]T: brjod pa. [7)]T: sems can 'jig rten gyi khams sna tshogs na gnas pa rnams thar bar mdzad de; by introducing sems can here as the logical subject of the sentence, T has completely changed the meaning of the passage (since T heads what corresponds to the long compound in the Skt. with sems can rnams kyis, the second occurrence of sems can also makes a mess of the passage in T.) [8)]T: gźin rje'i 'jig rten daṅ / mi khom pa daṅ / ṅan soṅ daṅ.

[1296] (and then would just disappear. Not) is there a coming or a going of [that] reflected image seen. Just so, O devaputras, is the body of the Tathāgata to be seen. Just as, O son of good family, (a well) trained (conjurer), having exhibited various cities and arches and parks, various vehicles, forms of cakravartins, various pleasures and diversions, causes them to disappear, but no approaching of them is seen ([they] are without a coming also, also without a going). Just so the arising and parinirvāṇa of Tathāgatas is to be seen. And moreover, O devaputras, through a former vow Tathāgatas (being parinirvāṇed for a thousand years), even being parinirvāṇed for a kalpa, even being parinirvāṇed for a koṭī of kalpas, as a result of [lit. from][9] the worshipping and honoring and causing the construction of relic stūpas (and causing the construction of images) and holding the name [of those Buddhas] and the preserving and worshipping of the Good Law by beings, they, even though situated in various world-spheres, effect their release from all hells, births among animals, (the world of Yama, inopportune times, unfortunate destinies), bad rebirths and downfalls, from all sufferings, until in due order they are fully and completely awakened to utmost, right and perfect awakening. How much more so those who

[1297][1)]. . . . (7) . . . yā pūjayiṣyaṃti: [(1] gandhapuṣpamālyavilepanavastrābharaṇaiḥ [2)]ye ca devaputrā (ka)ścit satva varṣaśatasahasrakalpakoṭīparinirvṛtānā (2) . . . . (8) . . . . vārā nāmadheyaṃ grahīṣyaṃti namo buddhāyeti kṛtvā[(2] puṣpam ākāśe kṣepsyaṃti te sarve duḥkhasyāntaṃ kariṣyaṃti: tiṣṭ(h)atv ākāśe puṣpaṃ [3)]yaḥ ka(3) . . . . (8) . . . . nuśikṣamaṇaḥ tathāgatapūjārthāya: [(3] ekatathāgataśikṣāṃ api[4] dhārayiṣyati: ekadivasaṃ ekarātṛmuhūrtaṃ tathāga(4) . . . . . . (11) . . . . . bhiyuktaḥ[5] sa duḥkhasyāntaṃ kṛtvānupūrveṇānuttarāṃ

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samyaksaṃbodhim abhisaṃbuddhyiṣyaṃti: [6)]yaś ca tathāgatapūjyoddiśya sikatāma(5) . . . . . (10) . . . . . vāpi-hāsyalāsyabālaratikrīḍāṃd eva kārayiṣyaṃti[(6] sarve te duḥkhasyāntaṃ kṛtvānuttarāṃ samyaksaṃbodhim abhisaṃbudhyiṣyaṃti: [7)]kaḥ(6) . . . . . (9) . . . . dhātupratimāṃ vā kṛtvā sarvasatvadayāparajñaḥ sarvasatvāṃ duḥkhebhyaḥ parimocayiṣyāmīti: anuttarāyāṃ samyaksaṃ[(7] [the Ms. ends here].

[1)]T: gaṅ dag de bźin gśegs pa la mṅon sum du . . . (rgyan rnams kyi) mchod pas mchod pa (lta smos kyaṅ ci dgos /) [2)]T: lha'i bu dag gaṅ sems can la las saṅs rgyas bcom ldan 'das mya ṅan las 'das nas lo brgya stoṅ dam bskal pa bye bye [omit 2nd bye] ba lon yaṅ saṅs rgyas la phyag 'tshal lo źes mtshan nas lan bdun brjod nas, from which it would appear we could fill the lacune with (-parinirvṛtānā)m tathāgatānām sapta(-vārām). [3)]T: gaṅ dag dad pas de bźin gśegs pa'i(rjes su slob pa la la źig gis de bźin gśegs pa la mchod pa'i phyir). [4)]T: de bźin gśegs pa'i tshul khrims bslab pa gcig tsam. [5)]T: de bźin gśegs pa la mchod pa yid la byed par brtson na. [6)]T: gaṅ gis de bźin gśegs pa la mchod pa'i phyir gźad gad dam / ku re 'am / byis pa'i kyal ka 'am / rtsed mor byed pa 'am / 'jim pa las mchod rten byed na. [7)]T: gaṅ gis riṅ bsrel gyi mchod rten nam / riṅ bsrel gyi sku gzugs byas te / sems can thams cad la sñiṅ rje gtso bor śes nas sems can thams cad sdug bsṅal las yoṅs su dgrol lo sñam ste / bla na med pa yaṅ dag par rdogs pa'i byaṅ chub tu sems bskyed nas lha'i me tog daṅ lha'i spos daṅ / phreṅ ba daṅ / byug pa daṅ / phye ma daṅ / sil sñan daṅ / gdugs daṅ / rgyal mtshan rnams kyis mchod pa byed pa lta mos kyaṅ ci dgos te /

[1297] will worship (the Tathāgatas through the face-to-face worship) with perfume and flowers and garlands and unguents and clothes and ornaments. And, O devaputras, whatsoever beings will take the name (of Tathāgatas) parinirvāṇed for a hundred thousand years or koṭīs of kalpas, seven times and, having made the 'namo buddhāya', will throw a flower in the air, they will make an end to suffering. Put aside the flower in the air.! Whosoever through faith, imitating the Tathāgata, for the sake of worshipping the Tathāgata, will preserve even a single precept of a Tathāgata for single day, for a single night or for an instant, being engaged (in fixing the mind on the worship of the Tathāgata), he, having made an end to suffering, will in due order fully and completely awaken to utmost, right and complete awakening. And who, in the name of worshipping the Tathāgata, even as a result of laughing or joking or fooling around or playing games, would make a stūpa from) sand;[10] they all,

having made an end to suffering, will fully and completely awaken to utmost, right and complete awakening. How (much more so those who) having made (a relic stūpa) or an image with relics, knowing the best of compassion towards all beings, (thinking:) 'from suffering I will effect the release of all beings', (having produced the thought [directed] towards utmost, right and (complete awakening, perform pūjā with heavenly flowers, perfumes, garlands, unguents, powders, cymbals, umbrellas and banners.)

NOTES

[1] By a lucky accident the five leaves of *Bbp* found at Gilgit contain a portion of the text in which almost all of the major themes of the work as a whole are to be found. The main concern of the *Bbp* is the articulation of a particular buddhology (which has a good deal in common with that found in the *Saddharmapuṇḍarīka*, although in the *Bbp* it is perhaps more clearly expressed) and the dynamic relationships holding between that Buddhology and the related concepts of the vows (*praṇidhāna*) and skill in means (*upāyakauśalya*) of a Buddha as the instruments of salvation. (The best discussion of the buddhology of the *Saddharmapuṇḍarīka* is still P. Mus, 'Le buddha paré – son origine indienne – Çākyamuni dans le mahāyānisme moyen', *BEFEO* **28** (1928) 153–278.) Although the five leaves of the Ms give a very good idea of how these themes are treated in the text as a whole, I have refrained from any general discussion of the text until I can present a complete translation, and have added here only a few notes, most of which give parallel material from other texts in the Gilgit collection.

[2] I have discussed this passage, and others like it in which Sukhāvatī has come to be used as a standard simile for magnificence, loveliness of place, in G. Schopen, 'Sukhāvatī as a Generalized Religious Goal in Sanskrit Mahāyāna Sūtra Literature', *Indo-Iranian Journal* **19** (1977) 177–210, see esp. pp. 194ff. To the references cited there should be added: *Saṅghāṭa-Sūtra* (*Gilgit Buddhist Manuscripts* (Facsimile Edition), Part 8, ed. by R. Vira and L. Chandra, New Delhi: 1974) fol. 2170.5; fol. 2210.4; and *Ratnaketuparivarta*, Pek. ed. Vol. 32, no. 806, 198–1–7.

I should also like to take this opportunity to correct one other point in the above paper. On page 200 I say in reference to the *Kāraṇḍavyūha*, the *Sarvatathāgatādhiṣṭhānasattvāvalokanabuddhakṣetrasandarśanavyūha*, and the *Ekādaśamukham* that "In none of them is he [=Avalokiteśvara] characterized as the attendant of Amitābha; a relationship with Amitābha is not even hinted at. He is presented as a powerful and independent 'saviour'." These remarks are perfectly accurate in reference to the last two of the three texts, but in reference to the *Kāraṇḍavyūha* they are, if not totally wrong, woefully inaccurate. At the time this was written I had not had the opportunity to study carefully the whole of the *Kāraṇḍavyūha* and had, in fact, found the passages quoted from it in my paper one day in thumbing through the text – a dodgy procedure even at the best of times. Having then read carefully the whole of the *Kāraṇḍavyūha*, it became all too clear to me that what I said was at best inadequate, and that in spite of the fact that the text, in the final analysis, probably wants Avalokiteśvara to be seen as an independent figure, still his relationship to Amitābha in the *Kāraṇḍavyūha* is a very complicated one and must be carefully worked out. I am at present working on this and it is already clear

that the results, although necessitating a *reformulation* of what I said about the *Kāraṇḍavyūha* in my paper, in no way affect the overall argument and interpretation of the data I presented there.

[3] Cf. *Saṅghāṭa-sūtra* (*Gilgit Buddhist Manuscripts*, Part 8) fol. 2204.7ff; *Kāraṇḍavyūha* (P. L. Vaidya, *Mahāyāna-sūtra-saṃgraha*, Part I, Darbhanga: 1961) 268.16ff.

[4] Reference to the worship of stūpas and relics occurs frequently in *Bbp* (cf. fol. 1293.1, 1296.4; and Tib 190.5.6, 192.1.6, 192.1.7, 192.3.8, 193.1.8 etc.) and these occurrences may at first sight lead to the impression that *Bbp*, unlike the majority of Mahāyāna sūtras, places a positive value on such worship (see on the whole question, G. Schopen, 'The Phrase "sa pṛthivīpradeśaś caityabhūto bhavet" in the Vajracchedikā: Notes on the Cult of the Book in Mahāyāna', *Indo-Iranian Journal* 17 (1975), 147–81). This impression is quickly dispelled, however, when we take into account *Bbp*'s final statement on the matter: gaṅ yaṅ 'dzam bu'i gliṅ 'di de bźin gśegs pa'i riṅ bsrel gyi mchod rten rin po che sna bdun las byas pas gaṅ bar byas te / lha'i phreṅ ba daṅ / byug pa daṅ / me tog daṅ / mar me daṅ / rin po che'i gdugs daṅ / sil sñan daṅ / rgyal mtshan daṅ / ba dan rnams kyis lo 'bum du bkur sti byas te rjod ciṅ mchod pas gaṅ chos kyi rnam graṅs di 'chaṅ ba daṅ / klog pa daṅ / 'dri ba daṅ / 'drir 'jug pa daṅ / gźan dag la yaṅ dag par rab tu bstan na de bas 'di ches bsod nams maṅ du 'phel lo, 194.1.2; cf. 194.2.4. This passage makes it clear that the active alliance of *Bbp* is with the cult of the book, and that it, like most Mahāyāna sūtras, considers the worship of stūpas and relics an inferior cult form.

[5] Cf. *Samādhirāja-sūtra* (N. Dutt, *Gilgit Manuscripts*, Vol. II, pt. 1, Srinagar: 1941) 11.3, 178.3; *Sarvatathāgatādhiṣṭhānasattvāvalokānabuddhakṣetrasandarśanavyūha* (N. Dutt, *Gilgit Manuscripts*, Vol. I, Srinagar: 1939) 51.13, 78.11; E. Conze, *The Gilgit Manuscript of the Aṣṭādasasāhasrikāprajñāpāramitā*, chapters 55 to 70 (Rome: 1962) 6.18; etc.

[6] The translation of much of the medical terminology here is, at best, only approximate.

[7] I do not understand the background behind the first half of this comparison, nor what it means to have the moon "(possessed of) skill in means, etc."

[8] On the mirror metaphor, see most recently, A. Wayman, 'The Mirror as a Pan-Buddhist Metaphor-Simile', *History of Religions* 13 (1974) 251–69.

[9] This is probably the only place in the Ms. – apart from obvious and minor corrections – that requires emendation, although even here the emendation is not radical. I think that for *-pūjanā* we must read *-pūjanāt.* This seems to be required by context and is supported by the parallel ablative constructions at [1293] line 1: *nānāprayogadhātupūjanastūpavihārapratibiṃbakārāpaṇapravrajābhiniṣkramaṇabhikṣusaṃ* . . . . *likhanavācanapaṭhanād,* and [1297] line 4: *yaś ca tathāgatapūjyoddiśya sikatāma* . . . . *vāpi-hāsyalāsyabālaratikrīḍāṃd eva kārayiṣyaṃti* (Tib. *gaṅ gis de bźin gśegs pa la mchod pa'i phyir gźad gad dam / ku re 'am / byis pa'i kyal ka 'am / rtsed mor byed pa 'am / 'jim pa las mchod rten byed na /*) When we take into account that under normal circumstances we would have *-pūjanān nānā-*, the loss of the final dental nasal would almost be expected, at least in the Gilgit Mss., where a final consonant followed by the same consonant as initial almost always disappears. This coupled with the fact that our Ms. shows a certain preference for such an ablative construction, makes our emendation perfectly reasonable.

[10] Cf. S. Watanabe, *Saddharmapuṇḍarīka Manuscripts Found in Gilgit,* Part Two (Tokyo: 1975) 193.27: sikatāmayān vā puna kūṭa kṛtvā / ye kecid uddiśya jināna stūpān / kumārakā krīḍiṣu tatra tatra / te cāpi bodhāya abhūṣi lābhinaḥ //